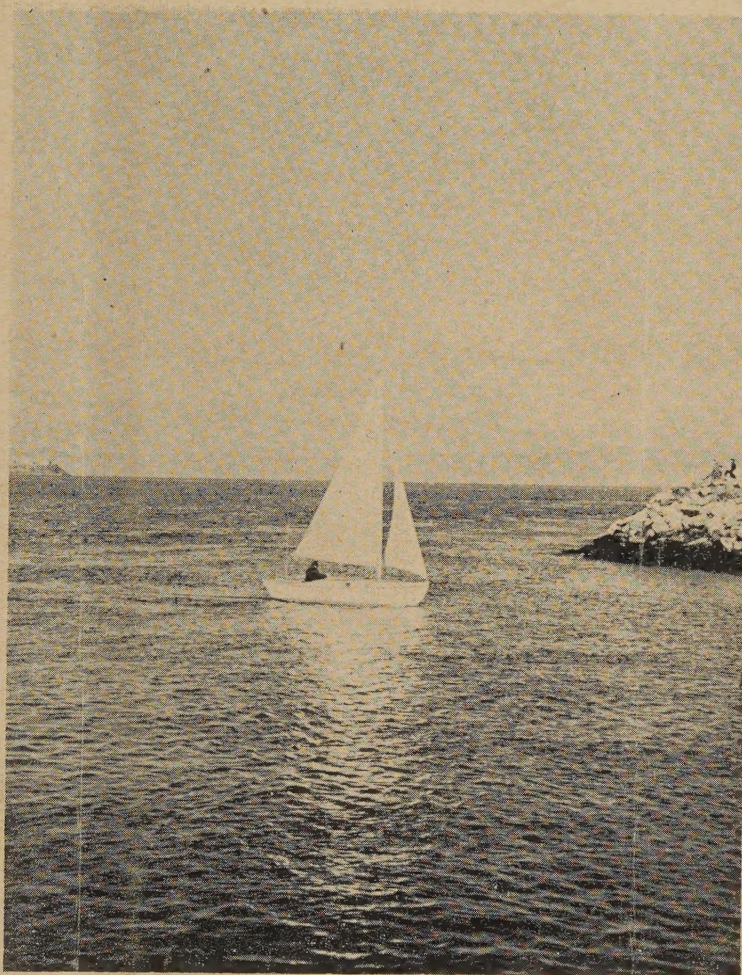


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AUG 15 1950

Glad Tidings



One ship sails east, and another sails west
While the selfsame breezes blow;
'Tis the set of the sails and not the gale
That bids them where to go.

Like the winds of the air are the ways of fate
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the storm or the strife.

A Word In Season

by the Superintendent

Great crowds attend the annual District camp meeting in Bethany Park, and great and lasting results will continue throughout the District because of those happy days of fellowship and association. Brother C. E. Butterfield and Brother Tom Johnstone endeared themselves to our hearts by their faithful, fearless ministry of the Word. Their Spirit-anointed sermons will live long and bear fruit in many thankful hearts.

All who came seemed surprised and delighted with the new school buildings. Some of our brethren who are builders of wide experience expressed themselves as amazed that so much work had been done so quickly and with so little outlay of money.

A short six months ago our District decided to build a new Glad Tidings Bible Institute at Bethany. Some 60 days later the project got under way under the able supervision of Brother E. O. Robeck. The usual run of difficulties was encountered, along with the ever present problem of finding sufficient cash with which to keep the wheels of progress moving. Through the loyal co-operation of a host of good pastors and their longsuffering people we managed to keep the project from bogging down until the great camp meeting got underway. During that period, free-will offerings, together with loans from saints in attendance, enabled our Secretary-Treasurer to catch up with a backlog of bills somehow which were a little over-ripe. There was a great sense of relief in the atmosphere when this temporary goal was reached. However, I must warn against any inclination to settle down into a state of permanent relaxation. The end is not yet. Months of labor and thousands of dollars are necessary to have the buildings ready for winter.

We have gone far enough and fast enough to prove to the most skeptical among us that we can accomplish great things with efficiency and dispatch when

we agree to undertake them and then faithfully follow through until the goal is attained. We need a great host of friends who will take another spurt and send a further expression of their interest in this work, together with an army of new recruits that will volunteer to help bring this work of faith and labor of love out of the critical stage and put it on a stable and sure foundation.

The work is proceeding, but cannot continue without an immediate and generous response from the good people who have this cause at heart. I sincerely pray that it will not be necessary to close down the work before the goal is reached. A little help from a lot of people will see this cooperative undertaking fully consummated. The need is urgent. Please pray about it and do what you can as quickly as you can because the time is short. Thank you.

W. T. Gaston.

GLAD TIDINGS

The Official Organ of the
Northern California and Nevada
District Council of the
Assemblies of God, Inc.

P. O. Box 961, Santa Cruz, Calif.

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Published monthly under the supervision of the
District Council Presbytery.

Subscription price, \$1.00 a year; Canada, \$1.10
Foreign \$1.25.

Entered as second class matter July 3, 1926,
San Francisco, California, under the Act of March

We're At Bethany Park

Since activity began, in 1948, at the new campground near Santa Cruz, except for the workmen and others involved in the construction projects, life at Bethany Park has been largely focused on summer activities: camp meetings, youth camps, boys and girls camps. And individual homes have been built at various spots on the grounds while the public buildings took shape. This summer the members of the fellowship could look it over and declare that it is good.

Now something else has been added. We've moved . . .

The District office has moved. It is in temporary quarters in the camp office. Other quarters will be arranged, or the present building will be made adaptable for year-round use. In any case, the new address will be maintained . . . P. O. Box 961, Santa Cruz, California.

Glad Tidings Bible Institute has moved. Its summer school is in session,

though the school buildings are still unfinished. Work progresses on them apace as workmen are kept busy working inside and outside. It is planned that the buildings be ready for the regular session in the fall, when a full complement of students is expected. The cabin courts the C. A.'s are building are being worked on, and they too are expected to be completed by the time the new school year begins.

Many of the tents used by the people attending camp meeting are down and have been taken away. However, there are still some on the heights, remaining there for use during the girls camp and for the boys camp.

And so the use of Bethany Park goes on to wider use in District activities. Summer camp meetings will but enlarge the crowds on the grounds and vary the interest. All through the year there is important use of your District grounds.

M. M.



"It Pleased God To Bruise"

by Oliver L. Foth

(Message given July 12, Missionary day at camp meeting)

Isaiah 53:4 and 10

Although we use the terms "foreign missionary" and "home missionary" for the sake of our own convenience, in the mind of the Lord there probably are no such designations. God loved the world. He gave Jesus for the whole world. Jesus died for a lost world. As far as the Lord is concerned, the world is not divided into different fields. *The field is the world itself!* And missionaries are those who are sent—"sent ones"—to work in any part of the great harvest field. They themselves are those who have been called out of the kingdom of darkness into the kingdom of His marvelous light. They have become followers of the lowly Lamb of Calvary. They have decided to follow Him "whithersoever He goeth." They have become men and women with a message—men and women with the message of life.

It is true that God definitely calls and sends men and women to the far flung corners of His harvest field—across deserts, continents, and seas, and we have chosen to call those who have gone to distant places "foreign missionaries." I am happy to be numbered among that group. I count it a glorious privilege to have had the opportunity to preach the gospel to many who previously had never heard the name of my dear Saviour. In a more general, but just as real, sense all of us in this great tabernacle today are missionaries. We have all been lifted out of the pit of sin, if we have been saved. We all are followers of Him who said, "Follow me and I will make you fishers of men." We have a message and testimony of glad tidings of great joy. We are sent—even if it be only to our neighbor or that man without Christ in our shop, office, or school. In a very real way we are, or at least should be, sent ones. You are a missionary along with me. We are simply working in different parts of His great field.

God has a glorious purpose to perform in and through the lives of those representing Him. We are called to go—everywhere. We are commissioned to preach to everyone. We are bidden to heal the sick. This is all a part of our ministry as His messengers. But our Heavenly Father is seeking to do something very much more than all that. What is it? Perhaps we can best see what He desires to do in and through us by seeing what He did to and through His own well-beloved Son? What did the Father do to His Son? He gave Him to and for the world. If one reads the Gospel story casually, he may come to the conclusion that God even delivered him into the hands of wicked sinful men that He might be crucified for our redemption. But the Father

did much more. He went much further than that. Our text says "He was smitten of God!" (Isaiah 53:4). The Father smote the Son. It was the Father's doing. In the 10th verse we are told that, "it pleased God to bruise Him." O, wondrous mystery of God's great eternal love for us—that He should bruise and crush His only beloved for us. Why should the Father do it? It was the only way that the love of God could be revealed to us. What Jesus Christ really was would only be revealed to the world by the crushing in Gethsemane and the agony of Calvary. Perfect obedience and God-centered faith are revealed in Jesus words "*Not my will but thine be done*". Where outside of the Garden of Gethsemane had the world seen such obedience and faith? It was from the heart of the crushed, broken Son of God that divine love and forgiveness broke forth in "*Father, forgive them for they know not what they do*." Where, apart from mount Calvary, has the world seen such love and forgiveness? It was in His dying hour when divine mercy and eternal assurance were revealed—"This hour shalt thou be with me in paradise."

Jesus had spent three years teaching, healing, cleansing lepers, and raising the dead. His power was manifested. But it took Gethsemane's oil press and Calvary's cross to really reveal what Jesus Christ was.

Other heathen religions have manifestations of power—the powers of demons, which in turn produce powers of fear. They can do a lot of things. The magicians in Pharaoh's court could do many of the same things that Moses did.



The Foths

But they could only do up to a certain point. There were some things they could not do. Friends, only Jesus Christ can translate a soul out of the kingdom of darkness into His marvelous light. Only Christ can change a life for all eternity. Only in Christ is the eternal love of God revealed. And this love and power which operates by love only came because the Father bruised and smote Jesus. We could never have had it in any other way.

We can best see what God wants to do in and through us as missionaries by seeing what the Father did to His Son in order to reveal Him, His nature, and attributes to a lost world. He wants to do the same thing to and through us. His purpose is to reveal Jesus through us to lost souls all about us—here in America, and out in India and Africa, or wherever we might go. We have this treasure in earthen vessels, and very often the treasure is best seen only as He breaks the vessel. Our heavenly Father knows this—He knows it well. That is why He sends some of us out to foreign lands and sometimes puts us into the most difficult positions. Sometimes He allows people to persecute us and hate us. Why? So that the love of Jesus can be revealed through us to heathen hearts. If we react like other people, carnally and naturally, we might as well never have gone to that land. But if we recognize that all of this is appointed by the Father, and it is His doing, then they will see the love of God revealed and manifested in those adverse circumstances. They will see Jesus in us. Jesus wants to be revealed in our bruising.

Sometimes the Lord lets a loved one come down to death's door out there, ten thousand miles from home. Can our heavenly Father be so heartless? Oh, saints, He is not heartless. He loves those poor lost heathen. He wants to save them. He wants them to see His Son. He wants them to know who His Son is and what He can do for poor human beings in the darkest hours of human experience. He wants them to know the faith and eternal hope that only Jesus can give under such circumstances. The only way that they can see that faith and hope is as it is manifested in us when sickness, crushing, and death comes to one who follows Christ. To the heathen it is all despair, wailing, anguish and hopelessness. But to the true follower of Christ it is eternal hope, eternal joy, and eternal glory.

Dear friends, the Father is seeking to reveal His Son through everyone of us—both here in the homeland and out in the foreign land. He wants us to be real missionaries of the cross. Our missionary advance motto is "Forward in '50." The greatest advance we can possibly make is to give ourselves more fully to God—and be willing to let Him reveal His Son through us. The only way that the people of the world will see Jesus and be saved is as they see Him and what He is in us.

Spirit, Soul And Body

J. Narver Gortner

In a previous article attention was called to the fact that the Hebrew word rendered "soul" is also rendered "life," being thus rendered in the first passage in which it occurs. It is rendered "soul" in the passage in which we are told that man became a living soul as a result of having life breathed into his body by God Himself. Mention also was made of the fact that it appears that the translators regarded the terms, "life" and "soul" as practically synonymous, as they appear to have used them interchangeably. It may therefore be safely assumed that the soul in man is the connecting link, or, the uniting bond between his spirit and his body. When this connecting link, or uniting bond, is severed, the spirit takes its departure. Death immediately ensues. James tells us that "the body without the spirit is dead."

It is not the existence of the spirit in the body that is the life of the body, but the fact that the spirit is connected with the body, and we are definitely told that the life is in that connection. The Bible does not tell us that the life is in the spirit, but that the life is in the blood. Lev. 17:11. And we have already seen that the word rendered "life" in this passage is the word elsewhere rendered "soul."

Our bodies are houses in which we dwell. Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Here it should be noted that concerning the body we are told that it is a house, that it is a tabernacle, or, we might say, a temporary structure; that is earthly, earthly in its origin, in its sustenance, and in its destiny; and that it will be dissolved, or, in other words, that it will return again to its former state or condition.

In the twelfth chapter of Ecclesiastes there is a remarkable description of the human body, and of the period of its decay and final dissolution. Solomon was a poet, and he wrote his description from the viewpoint of a poet. One has to have an understanding of poetical images, and be able to interpret them, in order to understand the remarkable language the inspired writer made use of. In a subsequent article I hope to interpret this remarkable chapter, setting forth the meaning of the various images made use of. At this time I simply call attention to the words found in verse seven, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Here it will be noted that the body is called "the dust" for the reason that the

body of Adam was made out of dust of the ground, and the body of every one of his descendants has been similarly constructed. The passage sets forth the origin of the body and also the destiny of the body. It is of the earth, earthly. The spirit did not come from the earth; it came from God, and so will return unto God, and God will dispose of it in accordance with His own divine and unerring justice. In the parable of the rich man and Lazarus we are definitely told that "the rich man died and was buried," that is, his body was buried, but in a place called in the Hebrew, Sheol, and in Greek, Hades, "he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom", Lazarus having been carried previously "by the angels to Abraham's bosom."

We read concerning Judas that, after he had betrayed his Lord, and had learned that Christ had been condemned by those into whose hands he had betrayed him, he "went to his own place." That place was undoubtedly the same place the rich man had gone to, and there he will doubtless remain until the second resurrection when he and all the others who had a part in the dastardly plot that resulted in the crucifixion of the Lord Jesus, will stand before the bar of justice to render an account of their deeds and to be consigned to the lake of fire and brimstone where the beast and the false prophet will have been languishing for a thousand years.

The place to which the spirits of the wicked dead go is not the lake of fire and brimstone. So far as our knowledge extends, nobody is in hell at the present time. It is a place of punishment that has been "prepared for the devil and his angels," as our Lord clearly asserts. The first individuals to be consigned to it will be the beast and the false prophet. At the white throne judgment that we read of in Revelation the 20th chapter, all who will have a part in the second resurrection will be sent there.

There is a question as to whether the so-called parable of the rich man and Lazarus is in reality a parable. There is nothing in the inspired record to lead us to believe that it is. It appears to be a narrative rather than a parable. Our Lord must have been familiar, when He was here in the flesh, with what was going on in the unseen world, for we must remember that He was in daily touch with His Father, and that He was indwelt by the Holy Spirit who must have been continually revealing to Him the things the Father wanted Him to know that He might the more effectively proclaim the truth of God. It has been the

belief of many able thinkers that when our Lord related the circumstances connected with the life and death of the rich man, and the life and death of Lazarus, He was simply relating facts that many of the people were familiar with while at the same time lifting the curtain that veiled the unseen world, that the people might know whither the spirits of these two, when they died, were born, and what the condition of those spirits was after the dissolution of their bodies which were placed in graves, or, rather, after their separation from the bodies they had occupied during their sojourn here upon earth. If these thinkers are right, and I am inclined to think they are, we are not dealing with a parable at all, when we deal with what has been recorded concerning the rich man and Lazarus, but we are dealing with history.

In any event, whether it is parable or history, it must be true to the facts, since it is a part of God's unerring Word, and a record of what came from the lips of the Lord Jesus Himself, who characterized Himself, not only as the Way and the Life, but also as the Truth. Certainly these words would never have fallen from His lips if the spirits of men who die do not continue to exist and possess consciousness after death severs the vital connection and the body becomes lifeless.

In James 4:5 there is a quotation from the Old Testament Scriptures which in our Authorized Version reads, "The spirit that dwelleth in us lusteth to envy," and in the Revised Standard Version is rendered, "He yearns jealously over the spirit." He has made to dwell in us." It will be observed that, whatever rendering we may prefer, the spirit that is spoken of is not the Spirit of God but the spirit of man, the spirit that God breathed into man away back at the beginning when He created Adam, and that is destined to outlive disease, decay, death dissolution and the final ruin of the present regime here upon earth and the wreck of world. It is the most important part of the tripartite nature of man as it is in reality the offspring of Deity and at the death man must return to God who gave it.

In Hebrews 12:23 we read of "the spirits of just men made perfect" and I Peter 3:19 of "the spirits in prison." The first reference is to the spirits released from the bodies of saints who have lived in the past, and that, when released, dropped the last particles of defilement as they mounted heavenward, just as Elijah dropped his mantle when he went up in the fiery chariot, borne heavenward by a whirlwind God had sent for the purpose; and the latter reference is to the spirits of ungodly men who died in their sins, and whose spirits are awaiting the judgment of the great day when all the wicked dead shall stand before God to be judged out of the books according to their works, at which time

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Why We Don't Use Tobacco

(Prepared for presentation at the last C. A. Convention)

We of the Assemblies of God are proud of the fact that our people do not use tobacco. We disapprove of its use. Some of us believe it to be a sin. Others go so far as to assert that no one can be a real Christian if he is addicted to it.

It must be admitted, though, that there is not a single Scripture reference which says that the use of tobacco is wrong. And it must also be admitted that there have been great men of God who have had the habit.

On what basis, then, do we dare disapprove? Is it on the basis of dogma alone? Is it simply because a church has so ruled; or is here, actually sufficient reason that this habit should not be practiced by Christians. The answer is not wholly a religious one, for there are many people who oppose the use of tobacco for other than religious grounds. There are, in addition, however, religious implications which provide adequate reasons that Christians should not engage in the use of tobacco.

Tobacco is injurious to the body. For this reason alone most medical authorities discourage its use. Dr. Daniel H. Kress asserts that the nicotine in tobacco is more lethal than strychnine—that while it takes one-half to two grains of strychnine to kill an adult human being, and while it takes more than that amount of morphine, one-fifteenth of one grain of nicotine has been known to kill an adult, and one-seventh of a grain is always fatal. Three cigarettes contain enough of this poison to kill the average human. They do not kill outright, though, because not all of the nicotine is inhaled by the smoker, and what he does inhale is spread over a long enough time that the body has a chance to start a reaction against it before the dose piles up.

Leading doctors and scientists who have made studies of the part which tobacco plays in susceptibility to disease have published startling findings. Among them are Dr. J. P. English of Mayo Clinic, Dr. I. H. Pierce of Iowa State University, Dr. Samuel A. Brown, Bellevue Hospital, New York; and Raymond Pearl, biologist at Johns Hopkins University. These findings indicate that coronary thrombosis, one of the most dangerous types of heart disease, has in the age group 40-49, an incidence four times as great in moderate smokers and six times as great in heavy smokers as it has in those who do not use tobacco. A study of 350 patients at Mayo clinic who were suffering from atherosclerosis, a painful constriction of the blood vessels which ends in gangrene revealed that 98.6% were users of tobacco. And 95% of these cases of laryngeal cancer studied by Dr. Chevalier Jackson were people who smoked.

Dr. Pearl concluded that 53 heavy smokers out of each hundred die before reaching the age of sixty, as compared with 33 deaths of nonsmokers during this period."

In spite of these facts there are people who declare that tobacco does not hurt them. What they say is probably true, for the human body has a remarkable facility for building up immunities against the poisons which attack it. Some people are able to build up such an immunity to the effects of tobacco. Still tobacco is detrimental even to them, for the life forces used in manufacturing antitoxins and in eliminating the neutralized poisons could easily have been preserved for some more useful purpose. There is a limit to the energy which the body can generate. Why use any of it in fighting a self-inflicted poison?

The Christian is under moral obligation to God to take care of his body. This obligation springs from the fact that in becoming a Christian he received God into his being, and pledged his body to be used by Him. This is what Paul meant when he wrote, "Know ye not that your body is the temple of the Holy Ghost which is in you. Therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20). This is what he was talking about when he said to the Roman church, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) The earnest Christian will thus not only abstain from tobacco, but from any indulgence which harms the body.

The amount of money wasted on tobacco is tremendous. The 1942 consumption of cigarettes alone was eleven billion eight hundred million packs of twenty each. By 1945 the figure had risen to fifteen billion, and the goal advertised by the National Association of Tobacco Distributors was twenty-one billion packs by the end of 1949. Priced at fifteen cents a package, this would amount to \$3,150,000,000. At two hundred dollars a month this would pay the salaries of 1,312,500 teachers or nurses. It would have bought 21,000,000,000 loaves of bread for distribution to a hungry world.

The cost of a single pack of cigarettes isn't much, but in terms of missionary giving it swells to gigantic proportions. Even if it is assumed that \$2,066,700 given by the Assemblies of God for foreign missions in the last year came exclusively from the 225,000 enrolled members of our denomination, the giving amounts to only two and a half cents a day per member. It is not uncommon for a smoker to consume two packs of cigarettes a day. At this rate he would be burning up

about fourteen times as much as our average giving to missions. The prophet Isaiah might well ask our generation as well as his own, "Wherefore do ye spend money for that which is not bread?" (Isa. 52:2).

It is said that on an occasion when D. L. Moody was in Glasgow conducting a question meeting where about five thousand people were present someone asked, "Are there any verses in the Bible against the use of tobacco?" Moody pondered for a moment, then said, "No, but I can give you one in favor of it." The audience gasped, and he continued, "He which is filthy, let him be filthy still." (Rev. 22:11).

It is surprising how many people speak of tobacco in such terms as these. Westbrook Pegler, in a syndicated article written in appreciation of Gene Tunney's indictment against tobacco, speaks of it as "the dirty weed." He says "The smoking habit is a nuisance, and if you want me to call it a plague that will be all right with me, too. Certainly nothing good can be said in favor of the cigarette, because, obviously, the human system was not intended to breathe the smoke of burning leaves and paper, and all decent medical testimony condemns the habit." J. P. McEvoy, in his article, "Are you a Man or a Smokestack?", speaks of the tantalizing allurments of blue clouds from a well-tamped briar, of smoke rings from a cigarette, or the silky feel of Sumatra wrappers only to brand them as delusions. In contrast he says to remember that the smoker's mouth tastes like "a lime-burner's wig," and that his sinuses throb their protest against the assault of a three-pack day. He reminds us of littered ash trays, ash-dusted rugs, and living rooms that smell like old police stations. Tobacco causes inconvenience to the user, and discomfort to others. It is rejected by many on this ground alone. No wonder, then, that it is avoided by those who wish to preserve their distinctly Christian testimony. The fact that the habit is called "filthy," the fact that abstinence is expected by many who are judging us, makes it imperative that we refrain, "giving no offense in anything, that the ministry be not blamed." (I Cor. 6:3).

It is impossible to speak of man's consumption of tobacco without using the word habit. This is to be expected because man is a creature of habit. The Christian, however, must be constantly on guard against undesirable habits. Concerning this Paul admonished, "Every man that striveth for the mastery is temperate in all things;" (I Cor. 9:25) and illustrated with his own testimony, "I keep under my body, and bring it into subjection," (v. 27). Jesus said, "No man can serve two masters." (Matt. 6:24). And the Corinthian church was told, "If any man defile the temple of God, him

(Continued on Page 15)



W. T. GASTON
Superintendent

The District

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Phone: 99-W-2

Contributions For The New School

Here is a more up-to-date picture of the contributions for the new home of Glad Tidings Bible Institute. Where pledges and contributions are shown, the contributions apply on the total pledged.

Received to July 20	(Pledged)	(Contributed)	From Churches Continued—		
G. T. B. I. Veterans' Club - - -	\$5,000.00	\$3,518.82	Oakland Bethany - - - - -		150.00
W. T. Gaston - - - - -	500.00	400.00	Oakland Bethel - - - - -	500.00	300.00
G. Earl Taylor, Galt - - - - -	500.00		Oakland Calvary - - - - -		41.50
<i>From Churches</i>			Oakland First Church - - - - -	1293.50	1000.00
Alameda Glad tidings - - - - -		161.96	Oakland Grace - - - - -		50.00
Benicia Assembly - - - - -		80.65	Oroville Assembly - - - - -		135.11
Bethany Park (Campground S. S.) - - -		316.57	Pacific Grove First Pentecostal - -		200.00
Blue Lake Assembly - - - - -		8.00	Palo Alto Glad Tidings - - - - -		256.00
Boyes Springs Assembly - - - - -		71.01	Petaluma Full Gospel - - - - -	300.00	119.25
Ceres Glad Tidings - - - - -	500.00	309.95	Placerville Full Gospel - - - - -	50.00	25.00
Chico Assembly - - - - -		250.00	Redding Assembly - - - - -		152.80
Colfax Assembly - - - - -		7.00	Redwood City Full Gospel - - - - -		250.00
Colusa Assembly - - - - -		45.86	Richmond Full Gospel - - - - -	1100.00	958.75
Corning Full Gospel - - - - -		160.00	Rio Dell Friendly Tab. - - - - -		17.00
Cotati Assembly - - - - -	128.00	38.63	Ripon Good Tidings - - - - -		25.00
Cupertino Trinity Church - - - - -		12.90	Roseville Glad Tidings Tab. - - -		250.00
Delhi Good Tidings - - - - -		100.00	Sacramento Bethel - - - - -		500.00
El Cerrito Assembly - - - - -		250.00	Salinas Alisal - - - - -	800.00	600.00
Eureka Pentecostal Tab. - - - - -		177.00	San Francisco Bethel - - - - -		500.00
Escalon Assembly - - - - -		349.00	San Francisco Calvary - - - - -		50.00
Fairfield Glad Tidings - - - - -		22.13	San Francisco Glad Tidings - - - -	1504.07	1,045.00
Garberville Assembly - - - - -		100.00	San Francisco Sunset - - - - -		61.40
Gilroy Glad Tidings - - - - -	350.00	120.00	San Jose Bethel - - - - -		200.00
Gilroy C. A.'s - - - - -		25.00	San Jose First Assembly - - - - -		100.00
Gridley Assembly - - - - -		38.00	San Rafael Assembly - - - - -		17.60
Healdsburg Assembly - - - - -	175.28	12.28	Santa Cruz First Assembly - - - -		500.00
Hollister Full Gospel - - - - -		120.50	Santa Rosa Assembly - - - - -	500.35	352.80
Kerman Grace & Truth - - - - -		44.18	Sebastopol Assembly - - - - -	158.00	60.70
Keyes Assembly - - - - -		25.00	St. Helena Assembly - - - - -	110.00	30.00
Lincoln Full Gospel - - - - -		100.00	Stirling City Assembly - - - - -		4.10
Live Oak Assembly - - - - -		120.00	Stockton Calvary - - - - -		300.00
Lodi First Assembly - - - - -		300.00	Sunnyvale First Assembly - - - -	500.00	350.00
Los Banos Full Gospel - - - - -		34.00	Tulelake Full Gospel - - - - -		23.00
Madera Pentecostal Tab. - - - - -	198.00	398.00	Turlock Bethel - - - - -		525.00
Menlo Park Assembly - - - - -		64.85	Ukiah Gospel Tabernacle - - - -	270.25	146.25
Merced Assembly - - - - -		30.00	Vallejo First Assembly - - - - -		500.00
Modesto Bethel - - - - -		1000.00	Vallejo North Assembly - - - - -	124.00	80.00
Modesto Pentecostal Assembly - - -		280.29	Weed Glad Tidings - - - - -		100.00
Montague Assembly - - - - -		26.00	Weott Assembly - - - - -		13.00
Morgan Hill Full Gospel - - - - -	500.00	315.31	Winters Assembly - - - - -	50.36	40.30
Napa Full Gospel - - - - -	133.18	63.18	Woodland Full Gospel - - - - -		25.00

FROM FELLOWSHIP MEETINGS

Lake-Mendocino section - - - - -	-\$137.00
Lassen-Plumas section - - - - -	49.00
North Bay section - - - - -	68.50
North San Joaquin section - - - -	25.00
Peninsula section - - - - -	405.52
Sacramento Valley section - - - -	76.55
C. A. Convention, Eureka - - - - -	106.67
Salinas Valley - - - - -	20.87
Camp Forward Youth Camp - - - -	10.00

FROM INDIVIDUALS

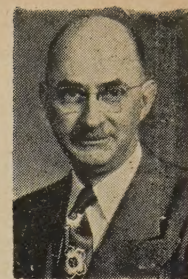
\$1000.00—E. Christoffersen, Turlock
\$500.00—Mrs. Beulah Spencer, Sacramento
\$250.00—L. E. Bersinger, Santa Cruz
\$200.00—Mrs. P. F. Barton
\$120.00—E. J. Sadler, Sacramento
\$107.90—Mrs. E. Mehringer, Soquel
\$105.00—Mrs. M. Lehto, San Jose
\$100.00
L. R. Anderson, Santa Rosa
Lorena Colson, Escalon

Mrs. R. Edwards, Modesto
Mrs. Marie Glade
C. J. Lowry, Oakland
C. O. Olson, Keyes
C. E. Persing, Richmond
C. R. Peterson, Santa Cruz
Gertrude Richardson, Modesto
E. O. Robeck, San Jose
W. T. Scott, Oroville
E. J. Sutton, Tracy
L. E. Weston, Salinas
Western Lumber Co., Stockton

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C. E. PERSING
Ass't Superintendent

R. J. THURMOND
Secretary-Treasurer



\$75.00—J. W. Belchar, Gilroy
\$64.40—J. R. Edgar, Ukiah
\$61.50—C. J. Hodges, Seaside
\$50.00

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J. M. Camm, South S. F.
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Paul Craig, Santa Cruz
L. A. Constant, Santa Cruz
Maude M. Cross
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Iola Wiseman, Redwood City

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Fred Wulf, S. F.

\$40.00
T. L. Mendenhall, Auburn
\$38.50—Lester Coons, Ben Lomond
\$30.00

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C. Bourthimos
J. H. Creel
Marjorie Maddocks, S. F.
O. Painter, Modesto
Walter Rice, Seattle

\$25.00
Josephine Anthony, Modesto
Edward Byram, Fresno
B. R. Cashion, Manteca
Ivan Chapman, Fort Bragg
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F. Concepcion, Sacramento
L. A. Dodson, Half Moon Bay
Alta Fenton, S. F.
P. R. Ford, Delhi
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Spyros Maythanes, S. F.
Helen Nicholson
W. R. Ogilvie, Chowchilla
Nels Olsen, Chico
L. C. Persing, Modesto
R. O. Price, Watsonville
J. C. Snyder, Kerman
L. W. Suter, Vallejo
J. E. Stiles, Oakdale
A. Taligatos, Isleton
Mrs. Estella Wilcox, S. F.
R. L. Wheeler, Redding
C. O. Wood, Cupertino
J. C. Wright, Auburn

\$20.00
R. C. Aderholt, Modesto
Mrs. Martha Barth, Oakland
Forrest Beiser, Turlock
R. C. Fulmer, Woodland
Leonard Palmer, Burlingame
Billy S. Parks, Sebastopol
Emil Ray, Los Angeles
David Slankard, Vallejo
Mrs. Sparks, San Jose

\$13.00—W. W. Teeters, Trinidad
\$15.85—N. R. Ingram, Klamath

\$15.00
F. W. Smith, Germany (Chap)
C. R. Tucker, Fairfield

\$13.00—Era Vidra, Redwood City
\$12.00—C. E. Freeze, Grass Valley
\$11.00—Gene Neilson, Santa Cruz

\$10.00
C. C. Anderson, Hawthorne, Nev.
J. A. Benney, Yreka
Ruth Bertenshaw & Julia Peterson,
Portola
Dr. Abbott Book, S. F.
G. V. Calcagno, San Leandro
L. W. Coor, Ft. Jones
Wilda Davis, San Jose
R. F. Dunlavy, Vallejo
Chas. L. Elmes, Gridley
Mary A. Fordin
W. A. Frazier, Olivehurst
Max Freimark, San Jose
Ardis Griffiths, Ukiah
Chas. Kerner, Stockton
C. Knudsen, Turlock
C. J. Larson, Eureka
R. L. McRee, Chowchilla
J. C. Martin, Hayward
M. Minogue & G. McMillan, Hollister
Mae Ninemire, Herlong
Paul Radley, Los Banos
Emmy Pearson, S. F.
A. Rowley, Weed

\$5.00

Carl Arnold, Orlend
Fred A. Atwell, Oakland
Ella M. Beare, Lower Lake
A. G. Benning, Willits
Elizabeth Bertenshaw, Auburn
E. E. Bodenhofer, Biola
Esther Brady, Firebaugh
V. E. Christian, Sacramento
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Guy Dunlap, Modesto
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Fred Howe, Los Gatos
J. M. Lucas, San Jose
S. P. MacPherson,
Hattie Matheus, S. F.
Z. P. Miller
Mrs. A. Moltzau, Modesto
Gertrude Riecke, Somes Bar
G. W. Reynard, Eureka
Dixie Thollander, Twain Harte
H. C. Warwick, Soledad
Sylvia Watkins, Blocksburg
Emma Weitz, Piedmont

\$2.00

E. C. Jones, San Martin
L. A. Lawrence, Rockaway Beach

\$1.00

Glenn Hannan, Morgan Hill
Total received to July 20.....\$34,212.43

SCHEDULE OF FELLOWSHIP MEETINGS

AUGUST

7—Greenville, Oakland (Bethel),
Riverbank
14—Fort Bragg, Pittsburg (Bella
Vista)
15—Happy Camp
21—St. Helena
28—Stirling City, Tranquillity,
Weatt

SEPTEMBER

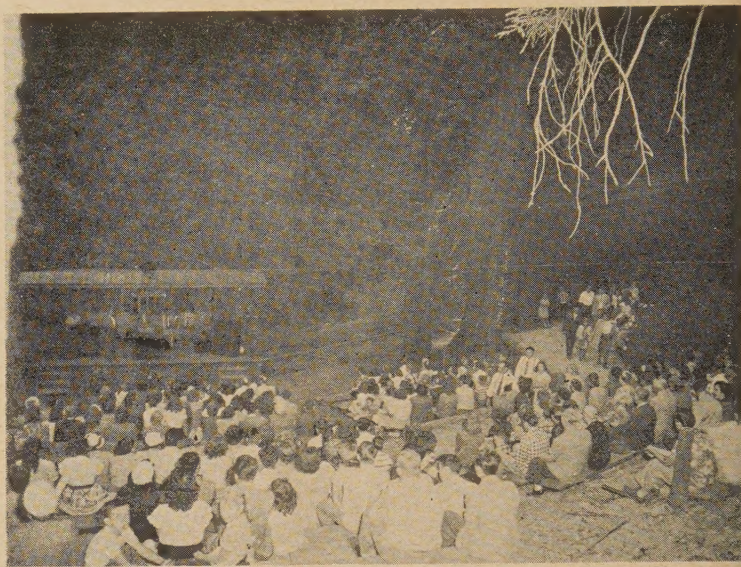
4—Elko (2 days), Fruitland,
Keyes, Susanville
11—Berkeley, Lower Lake,
Pittsburg
18—Cotati
19—Burney
25—Fortuna, Paradise

AT CAMP MEETING

R. C. FULMER
123 West St., Woodland
President and C. A. Editor

WESLEY P. STEELBERG, V. Pres.
2nd and Coley, Escalon, Calif.

Christ



The young people had daily vesper services at camp meeting. They and their guests were inspired each evening by the music and messages of the speakers, and were blessed by the presence of the Lord in their midst. Not a few made their decision for Christ.

Above left—Brother Oliver Foth, former District president, speaks to an interested crowd. Right—As shadows fall the C.A.s listen to the service.

Below left—A portion of the crowd at vespers. Right—The service over, the C.A.s cross the bridge to the tabernacle.

Are You Tipping God?

by Austin Shelton

According to Webster's Dictionary the act of tipping is "the bestowal of a small gratuity in appreciation for some insignificant kindness." Tipping is courteous and has found a wide scale of practice, in recent years, in the realm of business. As long as this practice remains in the business or natural realm we have no fault to find with it; however, we need to guard against its inroads into spiritual thing. To our regret we have met individuals who name the name of Christ, who, in actuality, are doing nothing but tipping God; merely tipping God with their time, energy and finances. Such action is not pleasing to Him who has given ALL for us, neither is it scriptural.

I wish to call to your attention the ac-

tion of a young woman who would not be satisfied with merely tipping God, but she literally gave all to Him. May her action spur us all to do likewise. Her name is Mary of Bethany, and she was the sister of Lazarus. The Scripture records; "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair and the house was filled with the odour of the ointment." This incident took place just about six days before Jesus was crucified, and was truly an act of devotion and affection on Mary's part. Jesus had just recently raised Lazarus from the dead, and in appreciation Martha made Jesus a supper and was serving, but Mary could not show her love to Jesus in the same way that Martha

did. Evidently she was not a woman of means, but she did have a heart full of love, which always finds expression in some way. Her love for Jesus compelled her to give her only treasure to Him. The Scripture tells us that the ointment was very costly. Most Bible students believed that this ointment was probably obtained from the Far East and in price was equivalent to an entire year's earnings. It was all that Mary had, but she wanted to do something to make her love manifest. Hallelujah! May the good Lord fill us all to overflowing with the Spirit that possessed Mary. Young person, how long has it been since you have given something very costly to the Lord Jesus Christ?

Our verse tells us that not only Mary was benefited by her action but "the entire house was filled with the odour of

(Continued on Page 11)

A Three Fold Cord

by L. W. Suter

"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellows but woe to him that is alone when he falleth; for he hath not another to help him up . . . And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken." (Ecc. 4:9-12).

The Scripture in the eighth verse tells us that "there is one alone and there is not a second." It goes to indicate that he does not have a wife, nor any children, not even a brother. Therefore he actually does not have anybody to work for, except himself. In spite of this fact, "there is no end of his labor neither is his eye satisfied with riches." He doesn't stop to ask himself the question, "For whom do I labor, and bereave my soul of good?" He has no children, no brother, evidently no close relatives, no one who needs to be supported; and yet he continues to labor with all his might. Who will he leave his riches with when he dies? He hasn't anyone to leave them with so all his labor is actually spent in vain. Yet he is possessed with an insatiable appetite. His thirst for more cannot be quenched. Why does he do this? Because he is working for himself.

God never planned that we live the life of a hermit. Many have tried it in their desire to live a holy life. The monastery, where man can go and exclude himself from contact with the world, is

not the way to a spiritual life. God has commanded that we forsake not the assembling of ourselves together for fellowship and communion with Him. We are laborers together. The ninth verse says, "Two are better than one; because they have a good reward for their labor." What is greater than the privilege of helping someone else to victory in Christ? The scripture continues on in the next verse with the thought that if one falls, the other will be there to help him up. It also says woe unto him that falleth when he is alone. He will not have anyone to help him up. Of course the answer comes back that we are strong enough to stand by ourselves. We don't need any help. "Wherefore let him that thinketh he standeth take heed lest he fall" is a warning to the over confident. We never know when we may twist an ankle, break a leg, pull a muscle, or fall into a hole that is covered over with debris; or something else may happen to us that we are not looking for. Then is when we need help and need it badly. I well remember one day when I was swimming. Something happened that I was not anticipating, and I went under the surface twice. As I was about to go under the third time someone managed to reach out his hand far enough so that I could grasp it. Oh, the relief when I felt that hand touch my hand. I knew then that I would make it. We cannot get along without each other in this Christian walk. Neither can the

Just before the camp meeting we journeyed north into the Shasta section for services in Yreka and Weed. It is always a pleasure to meet the young folks out on the edges of this large district. They are usually very happy for a visit by officers of our fellowship, and then seem to appreciate the fact that we can be with them even for a limited time.

The C. A. vespers during the camp meeting at Bethany Park were a true success. The Redwood Bowl was enlarged with a few more seats that made it possible for large crowds to attend the early evening services. Although there was a different speaker each night, it soon became apparent that the Spirit was striking a key note for each. Almost without fail every message was one of challenge and emphasized the need for soul winning. Several were saved right in the vesper services.

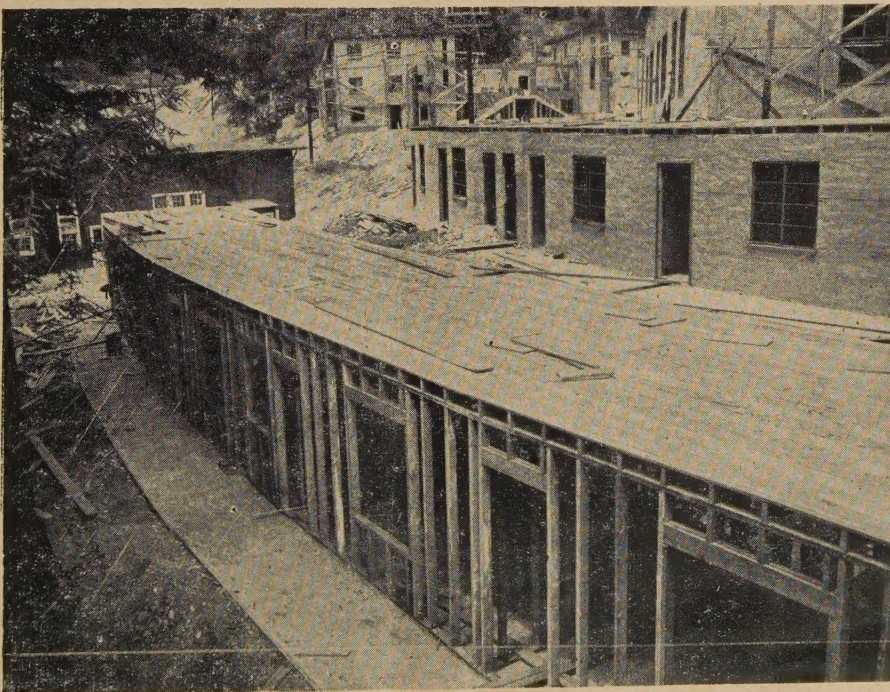
The C. A. cabin project has become a more permanent type of construction than was originally planned. These buildings now number about eighteen under construction. It was disappointing to all of us that these were not completed in time for use at camp meeting. The first unit of nine rooms was near a state of readiness but the lack of volunteer help the last week before camp made it impossible. Those who have made pledges have been most faithful in seeing them fulfilled. About \$1500 to date has come in for this project. Your group may still take on a cabin or part of one. Help is needed, and we stand ready to give you further information if you or your group are interested in doing something tangible for the new camp and the new Glad Tidings Bible Institute. Write to Dick Fulmer at the address given on the heading of this page.

Christ Ambassadors nor the Sunday school get along without each other in this Christian warfare.

"If one prevail against him, two shall withstand him" (verse 12). Peter cautions us, even though we are engaged in the service of the Lord, to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." There is strength in unity. Where the devil may devour one of us if we are alone, two or three may more effectively withstand his onslaught, and even press the battle against him. In Leviticus 26:7,8 we read, "And ye shall chase your enemies, and

(Continued on Page 16)

Left—The C.A. cabin courts were at this stage of development July 18. By the time this reaches the reader's hand, they will be nearing completion.



SUNDAY SCHOOL

L. W. SUTER, District Sunday School Representative
1009 Fifth Street, Vallejo Phone 2-0521



Brother and Sister Suter are shown at work in the Sunday School Clinic, which was maintained all through the recent camp meeting. This consultation office was ready to help with diagnosis suggestions and advice when Sunday School problems were brought for consideration.

How Good A Teacher Am I?

Why am I teaching?

Perhaps the pastor or superintendent asked me to fill a vacancy or take over a new class. Perhaps I volunteered because my best friends were teaching, or because I felt that I should be doing something in the Sunday school.

But that is not the reason that I am teaching today. I find such a joy in my own Christian experience that I want to share it with others. The Word of God is precious to my soul, and I want others to enjoy its riches. I find that the blessings of God in my own life are multiplied when I share them.

All around me are souls without God. There are Christians who need to be strengthened and led in paths of service. They need someone to take an interest in their spiritual welfare. They need Sunday school teachers!

God sent Jesus into the world to die for lost humanity. He yearns over men and women, boys and girls, in the very community where I live. Yet God does not use supernatural means to tell of His love. He has entrusted His message to those who love Him. How it would grieve Him if we were to fail in proclaiming that message!

Why am I teaching a Sunday school class? Because it is a happy privilege to serve my Lord in this way! Because some day I hope to hear Him say, "Well done, thou good and faithful servant!"

What am I teaching?

My task is to teach God's Word! My teachers' quarterly, my visual aid or other helps are designed to help me in my task. But I must never let my pupils

forget that it is God's Book we are studying.

I need to study God's Word more, to let its rich truths sink deep into my own soul. I need a greater hunger for the Word, a greater delight in its marvelous message to man. I need to approach my Bible in a spirit of reverence, knowing that it is in truth the Word of God. Only to the extent that these attitudes exist in my own life I teach my pupils to love and reverence the Word.

Of course, I must use my Bible in class. I will encourage my pupils to bring their Bibles, and I will see that they use them.

Am I really teaching?

Talking is not necessarily teaching. My pupils may seem to be listening, but have their minds on other matters. It is not what I say that counts in the Sunday school class, but what the pupils learn and put into practice.

I cannot judge my teaching by memorized responses to my questions. It is possible to recite words with little idea of their meaning. Nor can I feel that I have taught well if a knowledge of Bible history is the only fruit of my labors. I can only say that I teach the Bible when my pupils learn its application to their everyday lives. If I teach well, they will have a desire to follow its precepts.

How am I teaching?

Am I attaching proper importance to my teaching ministry? In I Corinthians 12:28 I find that God places teaching above the working of miracles, healing the sick, and governing the church! Since



JUNIOR CHURCH

Junior church at camp was a real blessing to the many boys and girls who attended. As many as two hundred were in the service. Each afternoon was packed with many interesting things, such as: Talent Time, Chorus Quiz, Sword Drill Testimonies, Object Lessons, Story Time, and the visit of the Question Man. Brother Suter was the Question Man, wearing the stove-pipe hat and the sandwich board. A contest was held each day and the boy or girl who answered the most questions was proclaimed the champ of the day.

The climax of the Junior church work was the program which was held in the tabernacle the last Thursday evening of the camp under the direction of Sister Suter. Everyone enjoyed the program.

We appreciate the fine work that was done by Sister Suter and her workers.

my work holds such a high rank in God's program, I must enter into it wholeheartedly, sparing no effort to make my teaching as effective as possible.

I realize that teaching methods are important. I must teach in the way that my particular class demands, for different ages require different teaching methods. Nor will I hold to only one way of teaching. I must put variety into my class sessions, make them interesting, alive.

I find that I can get best results from positive teaching. I am resolved to hold the ideal before my pupils at all times, urging and encouraging them to reach that ideal. I must commend them for their success, rather than condemning them for their failures.

I must always pray and study to improve my teaching. I can never say that

I have reached perfection, for there is always more to learn.

Am I teaching in my own strength?

It is so easy to depend on myself! Yet though I use the best teaching methods known to man, if I depend upon them, I will reap only the results of human effort.

I can impart knowledge of right and wrong, but I cannot make my pupils want to choose the right. I can explain about salvation, but only God's Spirit can make them feel their personal need of God.

I must prepare to teach my class as though all depended upon me, but I must pray as though all depended upon God.

Whom am I teaching?

Perhaps there is a feeling in my Sunday school that it is more honorable, more worth while, to teach the older classes. I must not let my vision become dim because others do not see clearly. I know that consecrated teachers are necessary for all age groups, and that God has a teacher for every class.

No matter what class I am teaching, I need to study the general characteristics of that particular age. I must understand the physical and mental development of my pupils, their accomplishments and limitations.

What individuals am I teaching? I cannot do my best for them unless I am acquainted with their homes, their friends, the neighborhood in which they live. I must know how each pupil reacts to his environment, as well as his outlook on life, his spiritual standing. Such acquaintance can come only through visiting in my pupils' homes, through spending time with them individually.

Perhaps I am not teaching as large a group as I should. My pupils may be irregular in attendance. There may be others in the community of that age group who do not attend Sunday school. I must go after the absentees and prospects. They need the Sunday school!

I may be teaching too many. Perhaps my class should be divided. Of course, I love all my pupils and will miss those who are placed in another class. But their welfare must be my first consideration, and I know that more effective teaching can be carried on in a smaller class.

Is my vision worldlike?

God's love takes in the whole world. I must not become so wrapped up in the little group I am teaching that I forget the rest of the world. Not only must I keep my own missionary vision clear, but I must encourage my pupils to give and pray for the salvation of lost souls.

Perhaps some of my own pupils will dedicate their lives to God's service on home or foreign fields. How wonderful that would be!

Where am I teaching?

In the Sunday school of my choice, no

doubt. But what are my surroundings as I teach? Do I have the best location that is available for my class? Whether I teach in a well equipped classroom, or use one small corner of a one-room church I must make my surroundings as convenient and attractive as possible.

When am I teaching?

That hour in Sunday school is so short, compared to the hours that my pupils spend elsewhere. So I must send the Sunday school lesson home with my pupils by every means that I can. Older pupils may have assignments for next Sunday's lesson. Younger pupils may have a picture to color at home, reminding them of the Bible story which they have heard. They may be encouraged to get their picture papers out every day, look at the pictures and repeat the memory verses.

Although I am a busy person, surely I can spare some time for week-day activities with my class.

How long will I be teaching?

Our Lord may come at any time, or I may be called home before another Sunday. Am I teaching each Sunday as if it were to be my last? If Jesus should come after the Sunday school lesson, I would want to have taught so well that each of my pupils would be ready to meet Him. If death should claim me, I would want my teaching to have been so effective that each pupil would meet me in glory by and by.

How long? Dear Lord, help me to teach as well each Sunday as if it were to be my last!

(Editor's Note: This article was reproduced from a pamphlet published by the National Sunday School Department.)

TIPPING GOD?

(Continued from Page 8)

the ointment." I believe that this verse can teach us all the lesson that our spirit is catching. If you are inclined to hold out on God and are motivated by selfish goals, it will be easy for your close associates to catch this feeling. On the contrary, if you refuse to only tip God, and manifest a real spirit of sacrifice for the cause of Christ, you will most certainly challenge others to do likewise. God help us to spread the right by giving something costly to Him.

King David is also a striking example of refusing to tip God. There was an occasion in his life when it was necessary for him to offer a burnt offering unto the Lord because of his sin. He found a certain location that was suitable for the offering. It was to be another man's property and the man was delighted to assist a king. So not only was he going to donate the land, but he intended to furnish the oxen for the sacrifice as well. Young people, may we all be challenged by the

noble reply of King David. He thanked the man for his graciousness, said: "*Nay, but I will surely buy it of thee at a price: Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.*" So David bought the threshingfloor and the oxen for fifty shekels of silver." This passage helps illustrate the reason why David was a man after God's own heart. This is the secret of having God's smile of approval on our lives. We cannot please God unless we give Him that which rightfully belongs to Him. I do not refer mainly to the tithing of our finances to Him, but I do refer to the pouring out of our lives for Him. We are not our own, we are bought with a price. What a tremendous price has purchased us. We have been purchased with the price of blood, the blood of the Son of God.

I am reminded of another Biblical character who refused to tip God. On a certain day Jesus was sitting over against the treasury. He was observing the various ones as they cast their gifts into the treasury. Many came by, but Jesus singled out a widow as an example of how to gladden and please the heart of God. He said: "*Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.*" As far as face value is concerned, many gave more than this widow, but in the eyes of God she gave more. All the others merely *typed* God; but she gave. She gave something *very costly* to God, and therefore pleased Him.

Young people, we may not be flush with finances, or be overloaded with talents, or be outstanding as men count success, but we can give of our best to Him, and is He not worthy of our dead level best? In these closing days of time God is asking us to actually "sell out for Him." God needs youth who will not count their lives dear unto themselves but will wholly surrender to Him. We are living in an age of materialism and selfishness. Men everywhere are trying to further their own interests. Let us feverishly guard our ranks so that this worldly attitude will not engulf us, for the law of the Spirit is exactly the opposite. As Christians we are not to attempt to further our own interest but we are to further the interests of the kingdom of God.

"Give of your best to the Master, give of the strength of your youth," that you may prove what is that good and acceptable and perfect will of God and that in the glorious day you may hear Him say "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

"*He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.*"

Here and There

Albert J. Lebeck, Field Reporter

: : 2622 W Street : : Sacramento, Calif

BURNEY—Brother F. R. Hoole is serving as temporary pastor. He intends to return to evangelistic work later on in the year.

CALISTOGA—The Assembly of God Evangelistic Center is pastored by Brother Stefan Spang, who has been with the church since early in the year.

COTATI—Brother Henry McMilin has resigned as pastor.

GRASS VALLEY—Brother C. E. Freeze has been elected pastor of the Cedar Crest Community Church, which is situated on the Colfax Highway, four miles from Grass Valley.

KELSEYVILLE—Brother Luther Perkins has resigned as pastor. He closed his ministry there July 16, bringing to an end over two years of service to the assembly in Kelseyville.

KEYES—Evangelist Johnnie Smith is supplying the pulpit during the absence of Pastor and Mrs. Carl Olson, who are taking a much needed rest and recuperating from a break in health. The church has recently been set in order to become affiliated with the General Council. Evangelist T. B. DonCarlos held a very good revival campaign there for a week; five received the baptism of the Holy Spirit and several were saved.

LOWER LAKE—Brother Jack Colas is the new pastor, successor to Sister Ella M. Beare.

MADERA (Southside)—The church and Sunday school has been enjoying good growth, and a building program has been progressing right along. Six new Sunday school rooms are being added to the church. A new parsonage has recently been constructed on the church property next door to the church. The stuccoed, three bedroom home has an estimated value of \$8,500. The pastor is T. F. Lee.

MONTAGUE—The assembly enjoyed the ministry of Evangelist Jack White from June 13 to 18, as he was returning from meetings in Oregon. The daily vacation Bible school was held from June 12 to 23 with 121 enrolled. Pastor and Mrs. J. A. Berney of Yreka helped with the school. Rosemary Murphy and Winona Tussey are co-pastors in Montague.

OAKDALE—Brother Lester Fox from Southern California has been chosen to be the new pastor, succeeding Brother E. L. Spilman.

PORTOLA—Ina Rae Vancil and Evelyn Woods conducted a daily vacation Bible school there from June 5 to 16. At the same time, Evangelist Z. P. Miller held revival meeting. Pastor Julia Peterson and Ruth Bertenshaw report having a very good school and revival campaign.

SAN FRANCISCO (Glad Tidings) —

Brother Howard Carter of England was at the temple for two weeks of special meetings in July. Following these meetings Evangelist and Mrs. Meyer Tan-Ditter held a revival campaign with good results. The pastor is L. R. Keys.

SANTA CRUZ—The First Assembly of God, Mission and Otis Streets, recently has been given gifts of much needed equipment. These include a Hammond electric organ, a sprinkling system for the lawn, and a 44-passenger bus, the latter a gift of one of the young couples in the assembly. The church now has two buses in operation. The daily vacation Bible school in June had the record enrollment of 179. The Men's Fellowship, which meets the third Monday of every month, has an average attendance of 125. The pastor is Raymond P. Murray.

SUTTER—Brother Lester L. Kersey of Chowchilla is the new pastor, successor to Brother Ernest M. Brooks, who started the work there some months ago.

TUOLUMNE—Brother George E. Elrod has resigned the pastorate there to re-enter the evangelistic field until plans can be developed to prepare to go to Africa as a missionary. His address is Route 1, Box 175, Tracy, Calif.

WATERFORD—Brother C. J. Brown of Santa Maria has been chosen to be the new pastor. The former pastor was Earl Q. Teal.

Below—The Sonora Sunday school. This has grown 500 per cent in the last 18 months. The church is located at the edge of the city, on the highway to Tuolumne.



PERSONAL MENTION

Evangelist H. T. KETNER was in meetings in Wyoming during the spring. He and Mrs. Ketner got back to the District in time for the camp meeting.

* * *

Evangelist and Mrs. HOMER M. DOYLE held meetings in Southern California, in San Fernando and in Ocean-side, in the spring. They report good results, some saved, some filled with the Holy Spirit, and others healed in these meetings. From Southern California they went to Washington, to Metaline Falls, for meetings. They expect to continue working in Washington and Oregon through the fall months.

* * *

Evangelist J. W. STOVALL continues ministering in the Middle West. In May he held meetings in Elmer, Mo.

* * *

The ESKELIN Evangelistic Party are in meetings in Texas. Brother Eskelin reports that numbers were saved, healed and baptized, and some were added to the church and baptized in water in the recent meetings in Fort Worth. In July they held meetings in the City Park of Dennison. At the close of the four-weeks meeting, they are scheduled to share the daily program at the Texas District camp meeting. They are scheduled for meetings in Texas for the rest of the year.

* * *

Evangelist J. R. VEST will return from the East around August 15 and will be open for meetings in the District. His address is 708 - 8th Street, Modesto.

* * *

Brother ROY C. BLAKELEY, formerly assistant pastor of Bethel Church in Modesto, has become the pastor of a church in Portland, Oregon.

WITH THE LORD

After a long illness that finally had her confined to her bed for many months, Sister Hedvig A. Hansen has slipped out of this world into the presence of her Lord.

Sister Hansen made her home in Oakland after she returned some years ago from missionary service in India. Several months ago she was taken to Southern California to be near her sister. The end came in San Gabriel July 15. The funeral service was held in Alhambra July 18, and interment was in the Mountain View cemetery there.

She was a graduate of Glad Tidings Bible Institute, and spent a number of years in India, until her health, because of tropical infection, would not permit her to carry on.

ALUMNI

The Roseville Glad Tidings Tabernacle was appropriately decorated to provide a pretty setting for the wedding of Rueben Wilson, Jr., class '50, and Laura Leedy, class '48, the evening of June 26. Pastor Rueben A. Wilson, Sr., who was a member of the class of '26, father of the bridegroom, performed the ceremony. Early in July the young couple went to Umatilla, Oregon, to pastor the assembly there.

* * *

Lester Searles, class '50, is now the pastor of the Hawthorne Gospel Tabernacle, Lake Nebagmon, Wisconsin.

* * *

Walter Rice, class '49, has become pastor of a new church in Washington.

* * *

FOR SALE—New khaki tents, 40x60. Price \$600 each. Tent 40x80, \$850. Write L. G. Baker, P. O. Box 162, Lodi. Phone 992-R.



CAMP MEETING SPEAKERS

Brother Tom Johnstone of Canada and Brother C. E. Butterfield of Seattle were a great blessing to the camp as tabernacle speakers and in the Ministers' Institute.

NEW ARRIVALS

Pastor and Mrs. Melvin Steward of Daly City welcomed their first heir when a son was born to them on July 1.

* * *

Pastor and Mrs. E. Elsworth Krogstad have welcomed a second son into their when a son was born to them on July 1.

FOR SALE—Large accordion, original cost \$415.00, 120 bass, like new. Wants to trade for smaller model, 120 bass, or will sell for \$200. Write Earl F. Davis, 6456 Los Gatos Highway, Route 1, Santa Cruz, Calif.

CAMP FORWARD

by Ray Oliver

Over 80 Christ's Ambassadors took part in the third annual youth camp at Camp Forward held this year from June 28 through July 1.

The chapel was filled each night as Kenneth Haystead, the camp evangelist, preached inspiring messages.

The camp preachers, Brother Peirce, Dean of G. T. B. I., Brother H. Byram, Brother Orchard, and Brother Haystead brought thoughts of particular interest to Pentecostal young people during the morning class sessions.

Several were saved and reclaimed during the course of the camp. The climax was reached on Friday evening at the great outdoor faggot service. The news of the outbreak of fighting in Korea seemed to add a sobering effect, as many of the C. A.'s dedicated their lives to the service of the Lord—to work while there is still an opportunity to work.

All in all it was a wonderful week. Each morning and evening was reserved for worship and study. Afternoons were times of fellowship and fun. Many C. A.'s and their pastors are already looking forward to next year's youth camp. Indications are that it might be held on the 161 beautiful new site on Highway 36 which has been selected as a permanent location for camp meetings and youth camps, to fill the long felt needs of the members of our fellowship in the northern part of this District.

Members of the camp committee for this year's youth camp were: Charles L. Elmes, chairman, Harold Byram, C. C. Catledge, Ray Harper, and Jack Wien.

SUNDAY SCHOOL CLINIC

The Sunday School Clinic proved to be a blessing to those who visited it. Literature was given to many to help them with their Sunday school promotion. Many came in and talked with the workers concerning the problems in their schools.

It also served as registration booth for the Boys and Girls Camps.



Left—Part of the camp meeting crowd enjoyed the tabernacle services out of doors by way of the loud speakers.

Right—A group of hospital workers of the Reno Glad Tidings Church. These faithful workers go regularly to the sick with the gospel message and music.



Women's Missionary Council

Missionaries Receive Many Gifts

From the standpoint of the Women's Missionary Council, the 1950 camp was a grand success. The foreign and home missionaries who attended were made happy with many lovely gifts of beautiful handwork, quilts, all kinds of household articles, clothing and canned foods. Little girls received dresses, and there were shirts to fit the little boys. Someone standing by when I gave Johnnie Kennedy a shirt that was his exact fit, said, "Do you get the children's size and make the clothing?" I replied, "No, the Women's Missionary Councils make the things, and the Lord sends the children along!"

The notion dolls, as you can see by their picture, were a sight to behold! They were large, small, fat and thin. One preacher, as he viewed the picture, said: "I can almost recognize the features of some of my relatives here!" The original "handy man" with his jars of nails, a ruler for arms, hatchet and hammer for legs and feet, dressed in carpenter's cap, apron and gloves will soon be on his way to Africa. Another gadget doll made of things a man would use is going to Japan. A clever and original creation was the "Old Prospector and his Donkey" from Auburn, the heart of the Mother Lode country. The largest doll on display came from Newark and was valued at \$55. She contained everything imaginable from the dime store and was presented to Alberta and Elaine Daniels by the Newark W.M.C. Baby dolls from Tracy and Pacific Grove contained everything a baby needs. Most of the dolls were given out. The rest will be given to missionaries who visit G.T.B.I.

Eight very profitable meetings, packed with interest and charged with spiritual blessings, were held in the new G.T.B.I. assembly room. W.M.C. visitors were: Mrs. Elizabeth Thompson, Director of the North San Joaquin section

and Miss Martha McLean, W.M.C. president of Southern California District; Mrs. W. R. Steelberg, wife of our General Superintendent, from Springfield, Mo.; Mrs. Dudley Boyd from San Pedro, who spent some time in Japan when her husband was a chaplain with the Army there. Sister E. Wm. Anderson introduced a girl from Germany who is attending school here in the U.S., and Brother Simpson introduced a Swedish missionary he knew in China. He too gave interesting talks.

Missionary speakers were as follows: Brother and Sister Theodore Bueno, Chili; Alberta and Elaine Daniels, Ica, Peru; Brother and Sister Oliver Foth and children, South India; Brother and Sister John Kennedy and children from Sierra Leone, West Africa; Brother and Sister Paul Wright and Oren from South and East Africa; Brother and Sister Harold Rhodes from Sierra Leone; Brother and Sister W. W. Simpson, China; Ray Pedigo, brother of our Sister James Merwin, who is on his way to join his brother in Japan; and Brother and Sister Spurgeon Oren from Hawaii. Other speakers were Mrs. R. J. Renfroe, who, with her husband and boys, expects to go to Africa soon; and several who spoke in behalf of the smaller churches and home missionaries. Each day there were interesting discussions about the W.M.C. work. The missionaries were very interested in a display of plastic articles which they tell us the bugs will not touch.

The offerings amounted to around \$92, and an offering was taken to send your president to the Southern California District at Huntington Lake. Meals amounting to 135 were paid out of the W. M. C. fund for the foreign missionaries attending camp.

A good supply of dish towels and some heavy aprons and large pot holders came in for the Bible school, but many more

are needed. Miss Rice, the school cook, will appreciate it if those canning fruit for the school will use half gallon jars and buy the No. 10 tins of fruit and vegetables if you have an opportunity to get a bargain at a cannery. Of course quarts will be accepted, but the larger sizes are more practical. One church has figured it can supply 100 quarts of each kind of fruit if each housewife in the church will put up six extra jars while canning for her family. Some W.M.C. groups will be using the community canners. We trust a good supply will come in for the school and for the missionaries. Don't forget the dried fruit, olives, and nuts, which are abundant in some sections. Fresh apples and oranges and other fruit will be appreciated by the students also. Farmers and dairy men in our churches should be encouraged to raise calves for the school or give them to someone who has pasture and can take care of them. If the W.M.C. will get behind the G.T.B.I. project, many of these things can be supplied so the students' board and room can be kept as low as possible.

An important project for your W.M.C. is to cooperate with your church and pastor and the G.T.B.I. alumni, and help to furnish rooms in the dormitories. More information will be forthcoming on this later

Brother Skultety and his W.M.C. at San Rafael have gathered over 1200 pounds of clothing for relief, designated for our Assemblies of God distribution center in Bremen, Germany. This will conclude our relief work overseas, except individual sending, for the present.

Pictures of the W.M.C. display and of the notion dolls can be obtained by sending 25 cents for each picture to Brother A. F. Miles, 6474 Los Gatos Highway, Rt. 1, Santa Cruz, Calif.

God bless all who have given of themselves in handwork, money, and time for the W.M.C. and missionary cause.

MRS. R.J.T.

Below—Display at camp meeting. Left, notion dolls; right handwork.



TOBACCO

(Continued from Page 5)

shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:17). Christians are to avoid defiling habits. Addiction to tobacco is that kind of habit. It destroys bodies. It dissipates strength. It wastes money. It opens the Christian to criticism from without.

Westbrook Pegler admitted that the human system was not intended to breathe the smoke of burning leaves. The Christian would go further, and say that if our Designer (who is omniscient and could thus foresee a tobacco-consuming world even before the first man breathed) had intended man to smoke He would have shaped his anatomy for efficient performance of the function. Mrs. Holdcroft, the wife of our instructor in doctrine at Glad Tidings Bible Institute, says that her younger brother unconsciously stated this fact quite pointedly: as he walked down an Argentine street with his missionary father he suddenly remarked, "Father, if God wanted people to smoke why didn't He make them with chimneys in the tops of their heads?" There is no doubt about it! Smoking is unnatural for man. He was not created to do it.

But suppose you still feel that you can use tobacco—that it will not damage *your* body or harm *your* Christian character. If you are an Assemblies of God member, you are obliged, because of loyalty to your church, to adhere to the standard which it holds. The very fact that you agree on major points of doctrine, that you believe in the denomination and advocate its teachings on the whole, will make you want to live in harmony with those whose major tenets are in agreement with yours. At the beginning of this article we asked, "Is the prohibition against tobacco a mere dogma of the church?" By this we did not mean that the prohibition was to be ignored if it was proven just to be a dogma. The Christian is responsible before God for observance of the teachings of his church. This is plainly the meaning of the great apostle who reminds us that while we are many members we are still one body (1 Cor. 12:12-15); and urges the members of the body to live "with all lowliness and meekness with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit and in the bond of peace . . . till we all come in the unity of faith, and of the knowledge of the Son of God." (Eph. 4:3, 13).

Even if your church does not care what you do about the use of tobacco there is still a responsibility which you hold toward others. Your example will influence many. Tobacco may not appear to do any harm to you, but it will certainly be injurious to some whose habits are influenced by your example. A prominent Chicago pastor went to his doctor

with the statement, "Doctor, I must give up smoking for the sake of my influence upon the boys attending the high school near my church. When their fathers urge them not to smoke, they met with the retort, 'But, dad, the pastor smokes.'" Dr. Kress says that a Detroit doctor said to him, "If I had a boy, I would not smoke." That doctor seemed to forget, however, that there were other fathers' boys who did see him smoke! To the Corinthians who felt that they had a right to take certain liberties, the founder of their church said, "But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (I Cor. 9:9, 12).

Now, are you proud of the fact that you don't use tobacco. Do you feel really virtuous because you are "better" in this respect than many around you? If so, you are perhaps in as great a danger as if you were saturated with the weed! No person is acceptable in God's sight just because he refrains from tobacco. Nowhere in the Bible is it said that people are saved because of the things which they quit. What the Bible does affirm is that people have a right to call themselves Christians only because of something which has been added to their lives. Jesus said, I am come that they might have life, and that they might have it more abundantly." (Jn. 10:10) Christianity is not a matter of negative restraint. It is life. And that life is the thing which must be added. It permeates the entire being. It reacts on the being, redirecting the currents of the thought life, transforming the desires, reshaping the habit pattern. Because of it certain habits will be discarded. But let no Christian rejoice merely in the outward change. Let him rejoice instead in the transforming life which prompted that change.

BODY, SOUL, SPIRIT

(Continued from Page 4)

earth and the sea shall give up the dead that sleep in them. The reference is particularly to those ungodly antediluvians who heard the preaching of Noah, through whom the Spirit of Christ proclaimed a gospel they refused to accept, and who therefore perished in their sins in that great catastrophe that overthrew the ancient world.

Paul speaks of "the inward man" and of "the outward man." Each is important, and here upon earth, here in this material world, each is necessary. and the outward and the inward make up the man that walks the earth. He is alive, the outward and the inward being connected by this soul which I have defined as the connecting link, or, uniting bond, between the spirit which is within and the body which is without.

MISSION STATION GROWS

Hawaii—

Harold Headrick

Our Sunday school attendance has increased to 97, and we hope next Sunday to be over the 100 mark. Our Bible training classes are well under way with 28 enrolled. Other folks who were not able to attend the classes for this session plan to enroll next time.

There were eight baptized in water during February, and others were saved who have not yet been baptized. Several received the baptism of the Holy Spirit while they were coming out of the water. One young man didn't intend to be baptized, but when he saw the others, and the meaning of water baptism broke full upon him, he ran to the front of the church to be baptized before the others were finished. He was filled with the Spirit while he was yet in the water. Others have been filled with the Spirit on nights when we don't have service but gather at the altar for prayer.

We thank God for the workers He has sent this way. We're making plans to launch out in every way possible to win souls for Christ. Brother Kahl and his family will soon begin work in the pineapple camps. This has been on our hearts since we came out here, and now there are workers to reach this needy field. Brother Wayne Conklin is conducting evangelistic meetings for service men, bringing the boys to church in the Sunday school bus. Pray for these boys who need a church home away from home, and pray for Wayne as he contacts them in the barracks. Betty Chang is doing visitation work and children's work. She has been a great help to us in reaching Oriental families. Each of us has a definite work to do, and all work together to bring souls to Christ.

WHY ARE SAINTS, SAINTS?

Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; because they pushed on when they wanted to stand still, kept silent when they wanted to talk and were agreeable when they wanted to be disagreeable. That was all, is is quite simple and always will be.

Out of the will of God there is no such thing as success; in the will of God there cannot be failure.

* * *

The higher a man is in grace, the lower he will be in his own esteem. —*Spurgeon*.

* * *

A soul that worries is weakened for its daily combat.

* * *

It is contentment, not contention, that is great gain.

* * *

"It is impossible to rightly govern the world without God and the Bible."
—*George Washington*.

THREE-FOLD CORD

(Continued from Page 9)

they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." When we begin to break those figures down we find that when one works alone he is only able to put twenty to flight but when we work together, one is able to put a hundred to flight.

Then the verse ends with the thought that a three-fold cord is not quickly broken. When I think of a three-fold cord, I think of my experience on a farm as a boy. I made a machine that would make rope. In making the rope we would put a number of strands of twine on each of three hooks while all the strands on the other end and we put on one hook. We used a special board to hold the groups of twine apart at the other end until we had twisted each of the three groups separately. Then we began to twist the three groups of twine together, thus making a rope. We learned that the tighter we twisted the twine together, the stronger the rope would be.

I would like to apply the three-fold cord to the church, the Sunday school, and the Christ's Ambassadors. The tighter the church, the Sunday school, and the Christ's Ambassadors are bound together, the stronger we will be. In reality the Sunday school and the Christ Ambassadors are departments of the church. Or we could call them the offspring (brothers) of the church. We are not an end within ourselves. We have nothing to work for if we are working for ourselves. When we die we will not have anyone to leave our riches with, and our labor will have been in vain. We are working as departments for the upbuilding of the church. We are a part of the church. United we stand, separated we become a prey for the enemy.

The Lord needs youth today. In I Samuel 17:33 we read, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." Saul didn't think that David would be able to prevail against the giant, but God used David to bring victory to Israel. God can —God has—and God will continue to use youth to combat the forces of Satan.

The Sunday school also needs the youth of today to help it fight the forces of evil. In fact, if we were to take youth out of our Sunday schools, we would find our Sunday schools in a very weak condition. The Sunday school is using our Christ's Ambassadors as officers of the school and as teachers of classes. The C. A.s are helping in carrying out an effective follow-up program in an effort to keep others coming to Sunday school, as the other services of the church. They are the best workers we have in our visitation of prospects. There is no end to what the C.A.s

THOUGHTS AND WORDS

Your thoughts and words seem little things;
Do not forget that they have wings.
With wonderous power to travel far
Around the earth toward a star.
Your hidden thought, whose secret nest
Seems snug and safe within your breast,
Cannot be stayed — it soars away
On every careless word you say.

A thought may mar the whitest soul.
A word spread havoc, grief and dole.
A thought may be a beam of light,
A word may make the whole world bright.
Think noble thoughts, and every word
Shall be a blessing where 'tis heard;
Think worthy thoughts, for they are seeds
That blossom into shining deeds.

—Selected. The Lighted Pathway

Prayer is more discussed and less practiced than any other doctrine.

can do in winning souls to the Lord through the agency of the Sunday school. They have the energy and the determination to press the battle until victory is won. I have often thought of the incident that is told about one pastor who gave the name and address of an unsaved man to one of his men and told him to win him to the Lord. Weeks and months passed and then one evening, just before the service, there came a knock on the door of the pastor's study. When the pastor opened the door the man to whom he had given the name and address of the other man stood there. He asked the pastor if he remembered giving him the man's name. When the pastor answered that he did, man said, "Pastor, this is the man. I have been visiting him consistently and on my 81st visit I won him to the Lord." Christ's Ambassadors, let's keep up the good work.

The Christ's Ambassadors need the Sunday school, for it is the Sunday school that provides the Christ Ambassadors a place in which they can work. And work we must. John 15:8 says, "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." We are saved to serve Him in the saving of souls, the edifying of the body of Christ, and the establishing of every believer in the faith. We are not our own, but are bought with a price. Christ Himself came not to be ministered unto, but to minister and to give His life a ransom for many. The 11th verse of the 15th chapter of John gives us these words, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We must work for Him if we want His joy to remain in our hearts.

Christ's Ambassadors and Sunday school members, remember that we are workers together in the kingdom of God and we cannot get along without each other.

"A three-fold cord is not quickly broken."

GREAT GOD, REVIVE US!

A city full of churches,
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour:
But where, oh where, my brother,
Is God's almighty power?

Refinement: education!
They want the very best.
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul.
Good will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart.

We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge,
We live just as we pray.
The Lord's hand is not shortened
He still delights to bless,
If we depart from evil
And all our sins confess.

—S. Stevenson

TRUST

(The inscription below was found written on the back of an English bank note.)

This piece of paper in your hand,
Declares to you that, on demand,
You twenty shillings shall receive;
This simple promise you believe;
It puts your mind as much at rest
As if the silver you possessed.
So Christ, who died, but now doth live
Doth unto you this promise give—
That if you on His name believe
You shall eternal life receive.

Upon the first you calmy rest;
Which is the surest and the best?
The bank may break, Heaven never can.
'Tis safer trusting God than man.